THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 28.—Vol. III.] LEXINGTON, KY. WEDNESDAY, JANUARY 10, 1827. [Whole No 132.

CHRISTIAN PHILOSOPHY.

No. II.

THE SUN.

In the centre of the planetary system to which our earth belongs is the Sun, round which, at different distances, all the planets perform their revolutions. The proportional magnitude of the Sun to the earth is as 1,380,000 to one. By the help of the telescope, spots are discovered on the Sun's disk, or face: they appear in various forms and numbers, the larger ones sometimes exceeding the bulk of the earth. Though these spots are generally to be seen, there have been periods of more than seven years, in which none have been observed; at other times, their number has been so great as almost to obscure the brightness of the Sun "For several days together, in the year 1547, the Sun appeared little brighter than the Moon in her total eclipse, from this cause." All the spots have an apparent motion from west to east; which proves that the Sun revolves on his own axis in this direction. The period of his revolution is observed to be about twenty five days. From the line in which the spots move, it is discovered that his axis makes an angle with the ecliptic of about seven degress. "Sir Isaac Newton supposed the Sun to be a mighty earth, vehemently hot, and that the heat was preserved by the amazing size of the body, and the mutual action and reaction of *that* and the light emitted from it."

Dr. Herschell conjectures that the Sun is surrounded with a transparent atmosphere, like the earth; that this is again encompassed by a kind of shell which he calls the Lucid Atmosphere, from whence light proceeds to the whole system, and from which the Sun also, through its transparent atmosphere, is enlightened with a perpetual day. The appearance of spots, he thinks, to be occasioned by a small part of the lucid atmosphere being, by some means or other, removed. That these spots are not the smoke, or the opaque matter, thrown up from volcanoes, as some have imagined; but real cavities are evident, from their appearance through a large telescope; first one side of the cavity presents itself to a spectator; as the Sun revolves round its axis, he sees down into the cavity, and, when it has advanced still farther, the other side becomes visible. Whatever theory of the Sun the ingenuity of man may invent, we know from experience, that "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Were we to be shut up for a short time in total darkness, we should doubtless perceive a greater force in this observation of the wise king of Israel, than we can now imagine. A faithful sufferer in the cause of God and truth, who had been kept in a dark dungeon in the inquisition in Portugal, when brought forth to be martyred, on beholding the light of the Sun, which he had not seen for many years, could not forbear exclaiming. "Who that has reason in him could worship any but the Maker of that glorious creature?" His inhuman persecutors gagged him immediately, and hurried him on to the Stake. It is our mercy that, uninterrupted by the iron hand of of persecution, we can behold the Sun, and contemplate that display which it affords of the beneficence, power, wisdom, and glory of Him who made "the greater light to rule by day;" and who seems to have designed this glorious luminary as, in some degree, an emblem of his own splendor and majesty.

The promised Messiah was spoken of as the Sun of Righteousness, that should arise with healing in his beams. He is, indeed, the Sun of that new world which the Spirit of his grace has created,—a Sun without a spot, "the express image of his Father's person, and the brightness of his glory." Seated in the centre, he diffuses light, life, vigor, and joy, throughout every part of the spiritual system.

"The circle where my passions move,
The centre of my soul."

WATTS.

From the day that God said, "Let there be light," the Sun has continued to shine with undiminished lustre. He has sent forth oceans of light for thousands of years, and his glory is not impaired; as a giant refreshed, he cometh forth from the chambers of the east, and rejoiceth to run his daily course. "Even so the Sun of Righteousness is the same yesterday, to-day, and for ever."—His power is unexhausted, notwithstanding the wonders he has wrought, and his grace undiminished, notwithstanding the vast displays he has made of its unsearchable riches.—But all emblems fail, when Divine things are the objects they are intended to illustrate. The time will come when the Sun of shall be blotted out; but the period will never arrive when the Spiritual Sun shall lose his lustre,

"Grow dim with age, and sink in years!"

Thou alone art worthy for ever to be adored, and for ever to shine! O! thou Maker of that glorious creature! when my eyes shall be for ever closed, and never more behold the brightness of the day, grant, O my Saviour, that I may, through thy grace, live in a better world, and be found amongst those who shall shine as the Sun!

AN EXTRAORDINARY DELIVERANCE.

In the war called "Braddock's War," my father was an officer in the British Navy. One night, as they were running close to the coast of Barbary, the officers on deck heard some person singing. A moment convinced them that he was singing the Old Hundred psalm tune.—They immediately conjectured that the singer was a Christian captive, and determined to attempt his rescue. Twenty stout sailors, armed with pistols and cutlasses, manned the ship's boats, and approached the shore. Directed by the voice of singing and prayer, they soon reached the abode of the Christian captive. It was a little hut, at the bottom of his master's garden, on the mouth of a small river.—They burst open the door, and took him from his knees, and in a few moments he was on the ship's deck, frantic with joy. The account he gave of himself was, that his name was McDonald, that he was a native of Scotland, and had been a captive *eighteen years*. He had obtained the confidence of his master, was his chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open his door, for the Turks had often done so, and whipped him while on his knees. "The righteous cry, and the Lord heareth, and delivereth them out of all their trouble." *Ch. Adv.*

CONVERTS IN BURMAH.

Mr. Judson writes from Rangoon, March 25, 1826:—"The disciples and inquirers have been dispersed in all directions. Several are dead; several I found on my passage down the river, and gave them notice of my plans, in case they wished to follow; and several are in this place waiting for some movement. Moung-Shwaba has been in the mission house through the whole, and Moung Ing with Mrs. J. at Ava. Moung Sewa-gnong I have been unable to find, but understand he is alive somewhere in the interior. We had a pleasant meeting with Mah Menla and her sister Mah Doke, who were living in boats at Prome, and instantly resolved to accompany us. I long for the time when we shall be able to re-erect the standard of the Gospel, and enjoy once more the stated worship and ordinances of the Lord's house. I feel a strong desire henceforth to know nothing among this people, but Jesus Christ and him crucifixed; and under an abiding tense of the comparative worthlessness of all worldly things, to avoid every secular occupation, and all literary and scientific pursuits, and devote the remainder of my days to the simple declaration of the all precious truths of the Gospel of our great God and Saviour Jesus Christ."

CONVERTED JEWS AT CONSTANTINOPLE.

Extract of a Letter from Mr. Jonas King to the Corresponding Secretary.

SMYRNA, June 1, 1826.

Mr. Wolff has just arrived here, and is now delivering Lectures on the different sects in the East. He informs me that there are at Constantinople, five hundred Jews who now profess to believe in Christ, and who came to the knowledge of the truth through Jews, to whom he had preached the Gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events that has transpired since apostolic times. Some of the believing Rabbies, it is supposed, have been put to death; and the Jews in a village near Constantinople, assembled after Mr. Wolff's departure from that place, and *crucified a dog*, to express their contempt of Jesus Christ and his death on the cross!—Mr. Wolff thinks of leaving this place, in a few days, for Palestine.—*Missionary Herald.*

For the Western Luminary.

OBITUARY

OF MISS CATHARINE DAVIS.

She was born in the city of New-York, on the 15th of January 1807, and was left an orphan at the age of four weeks. Her mother on her death bed, committed her under God, to the care and protection of her aunt, Magdalen Davis, (afterwards consort of Abram T. Skillman) who endeavoured as she was able, to train her up in the "nurture and admonition of the Lord." In the summer of 1822, she came with her aunt and family, from New-Jersey to Lexington, Ky.; and about four weeks after arriving here, was again left an orphan, occasioned by the death of her beloved aunt; who on her death bed, committed her to the care of the "Father of the fatherless, the widows God, and the orphan's guide." A few months after this, God in his providence directed her to the care and protection of Mr. Samuel and Mrs. Mary Nuckols, living near Versailles, Ky.; who received and adopted her as their daughter, and she them as a father and mother; where she remained, increasing in her affection to them, and their's increasing to her in as great a degree, by her obedience, affection and sweetness of temper, until her late, to them painful, but to her, we trust, joyful release from this world of sin, sorrow and distress.

Her first convictions of sin that were lasting, according to her own statement, were received on the 2nd Sabbath in November last, under the preaching of the Rev. Jacob Creath. On the evening before, she had received a visit from two of her young female friends, who had lately embraced the religion of Jesus; and their conversation and admonition to her, no doubt had a good effect in preparing her mind to receive the truth. On the first Saturday in December, she went to Versailles to hear the Rev. Evans Stevenson (a youth younger than herself) preach. His solemn exhortations to his fellow youth, had a powerful effect on her mind; which she declared, was agitated beyond description. She returned home on the Sabbath evening; and on the next day, was confined to her bed, which proved to be her death-bed, and likewise a Bethel to her soul, and to many of her dear Christian friends who witnessed the scene. From the time of her confinement, until the morning of the 19th of December, her convictions were very pungent; and she was often in great distress, and very much afraid of death, and appeared to have a presentiment, that she would not survive, although her disease was not thought to be fatal by her friends, until a few days before her death.

At the time last mentioned, she sent one of those sitting by her to call her mother; who upon entering the room, found her with her arms extended to receive her, and clasping her to her breast exclaimed, O! Ma, I am so happy, O! I thought

"I heard my Saviour say,
Come hither soul I am the way."

Now I understand all you have told me, and read to me from your diary of your past experience. O! I have found that Saviour you spoke of and recommended to me. Now I am not afraid to die. I have a desire to depart and be with Christ, which is far better than to remain here. While in this world, I need dresses which soon fade and wear out, but the Saviour has provided a robe of righteousness for me, which will be always new. Influenced by the love of her Saviour to love the souls of all, she desired that her friends and associates should be sent for, that she might tell them what the Lord had done for her soul, and warn poor sinners of their danger. Upon being told, that she might be deceived in this matter, that she ought to examine well the foundation she was building her hopes upon, she answered, Jesus Christ is a sure foundation. He came into the world to save sinners. He is my only hope. He is the chief of ten thousand, and altogether lovely. There is none I desire beside him; and said,

"I'm glad that I am born to die,
From grief and woe my soul shall fly;"

And requested her friends to sing the Hymn,

"Farewell vain world, I'am going home," &c.

It was during this evening and the next day, that those pointed and pungent warnings were uttered by her, which drew tears from almost every eye of her young associates who came to see her. To their inquiries, how she was, she said, I am happy, I have a peace in my breast, that the world could not give, and cannot take away. I have found the Saviour, I am not afraid to die. And she charged them to seek the Lord while he was to be found, and call upon him while he was near. She said to one,

"Religion is the chief concern,
Of mortals here below;
May all its great importance learn,
Its sovereign virtue know."

To one of her unconverted friends, who appeared to be hardened, careless and unaffected, notwithstanding her solemn warnings, she said,

"The Lord in awful vengeance drest,
Will lift his hand and swear;
You that despise my promis'd rest,
Shall have no portion there."

To a connexion of the family, who had lately lost two of her little babes, and was much affected, she said, there is nothing but religion can support you under what the Lord has laid upon you. O seek to be prepared to meet your babes in heaven. To another friend she said, see what the Lord has done for me. Yesterday I felt so miserable, and was so terrified at the thought of death. Now I am happy and not afraid to die. I desire to have no will of my own. But if it is the Lord's will, I wish to die and sleep in Jesus. O what a sweet sleep that will be. It is God that hath wrought this great change in me. I could not do it myself. Apprehending now that she was about to depart, she said she wanted to kiss her friends farewell; which having done, she lay for some time as if in a sound sleep; on opening her eyes again she said, it seems very hard to go, but I must wait the Lord's time. She requested a sermon to be preached at the house, after her death, from John v. 14. "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." She also gave all the directions necessary, as regarded even the minutest article she possessed; requested her mother to prepare before she died, a certain dress she possessed, to shroud her in; and said, she wanted to be laid in the family burying ground. After this she inquired, if a certain young lady of her acquaintance was going to the Christmas ball in Versailles, and said, she would like to see her, but it was too late now; tell her for me, that I am happy, that I have found the Saviour upon my death-bed; tell her not to put off attending to the concerns of her soul till she is on a sick bed. To the mother of another young lady of her acquaintance, she said, O! tell Mary not to spend so much of her time in fixing for balls and parties; they will not do in another world: O! tell her, Religion is the one thing needful. Some time after this, she repeated the following lines:

"When through fiery trials thy path way shall lie,
My grace all sufficient shall be thy supply;
The flame shall not hurt thee, I only design,
Thy dross to consume, and thy gold to refine."

After repeating the remainder of the hymn to her, she was asked, if it was not precious. She said, O yes! O! how many precious promises to my poor soul. When we used to sing it, I have often said, dont sing that it is too long; but if my mouth was well, I would now sing it to his praise. About two hours before her death, she uttered distinctly a very fervant prayer to her Father in Heaven. After which, she sang with a low, but distinct voice, the following lines:

"I'll go to Jesus though my sin,
Hath like a mountain rose;
I know his courts I'll enter in,
Whatever may oppose."

After resting awhile and reviving again, she appeared as though she wanted to say something more. She was told what a contemptible appearance this world with all its pomp and show would make, in comparison with the glory of the eternal world. She immediately repeated the following lines:

"O tell me no more
Of this world's vain store;
The time for such trifles
With me now is o'er.

A country I've found,
Where true joys abound;
To dwell I'am determin'd,
On that happy ground."

She then said, I am now nearly done talking with you; and about an hour after she said, my captain calls: My captain calls, and I am ready to go: which were her last words. She breathed out her soul, we humbly trust, into the bosom of Jesus; whose arms, she had so often declared, were round about her, and underneath her to support her, on Thursday evening the 21st December, at the going down of the sun.

We have related a few, and only a few, of the death bed exercises of *Catharine Davis*: knowing, that they would rejoice the heart of every friend of Jesus, who might happen to read them; and hoping, they may be the means in the hand of the Lord, of awakening some poor sinners. Should this be the case, then Catharine though dead, yet speaketh.

HEBREW MANUSCRIPTS.

Biblical Researches and Travels in Russia.

"Having expressed a wish to obtain some Hebrew manuscripts, my Jewish guide conducted me down a narrow lane to the house of *sopher*, or scribe, whose employment consists in multiplying written copies of the law, according to the established rules of Hebrew calligraphy. His small apartment presented quite a novel scene to my view. On the table before me lay developed an accurate exemplar from which he was taking his copy; rolls of parchment were lying about in every direction; the walls were hung with compasses, ink-bottles, and other implements; and in one corner of the room, a number of skins were in a process of preparation for the use to which they were to be appropriated. As I entered, he looked up with all that absence and discomposure which generally characterizes those who are abruptly roused from the absorption connected with deep study, or occupied about some object requiring the application of profound attention. Some remarks, however, on the nature of his occupation, interspersed with a few technical phrases in Hebrew, soon excited his curiosity; and, laying aside his pen, he readily entered into a conversation respecting his business and the difficulties inseparable from its proper and conscientious execution. Unlike other employments, that of a Jewish copyist absolutely and religiously excludes all improvement. He is tied down to perform every part of the work exactly as it was done twelve or thirteen centuries ago, at the period of the composition of the Talmud, to the laws of writing prescribed, in which he must rigidly conform, even in the smallest minutiæ. The skins to be converted into parchment must be those of clean animals, and it is indispensable that they be prepared by the hands of Jews only. Should it be found that any part has been prepared by a Goi (a name by which Christians, and all who are not Jews, are designated,) it is immediately thrown aside as unfit for use. When ready, they are cut even, and joined together by means of thongs made of the same material. They are then regularly divided into columns, the breadth of which must never exceed the half of their length. The ink employed in writing the Law, generally consists of a composition made of pitch, charcoal, and honey, which ingredients are first made up into a kind of paste, and after having remained some time in a state of induration, are dissolved in water with an infusion of galls. Before the scribe begins his task, and after every interruption, he is required to compose his mind, that he may write under a sensible impression of the sanctity of the words he is transcribing. Particular care is taken that the letters be all equally formed; and so supreme is the authority of antiquity, that where letters are found in the exemplar of a larger or smaller size than the rest, or such as are turned upside down, or suspended above the line, or where a final shaped letter occurs in the middle of a word—these blunders are to be copied with as great fidelity as any part of the text." *Lon. Lit. Gaz.*

JOHN KNOX,

The Scotch Reformer.

John Knox, born 1505, was educated at the University of St. Andrews. On leaving the University he was appointed Lecturer on Philosophy and Theology, and soon after ordained priest. In his early life, he had not that finished education which many of his cotemporaries obtained in the foreign Universities, but his talents and application, enabled him in a great measure to surmount these disadvantages. Inquisitive, ardent, acute, vigorous and bold in his conceptions, he entered into all the subtleties of scholastic science; but disgusted with its barren results, he sought out a new course of study, which gradually led to a complete revolution in his sentiments. The spirit of inquiry which began to be excited in Scotland, led him to the study of the Fathers, by which he became convinced that the system of Popery was erroneous and anti-scriptural. The change in his sentiments soon appeared in his Lectures.

His defection from Popery drew upon him the indignation and vengeance of the clergy. To escape their resentment he fled to the south of Scotland, and became a private tutor to the sons of two Protestant noblemen; but, pursued by his enemies, he took refuge in the Castle of St. Andrews, then in the possession of the Protestants. Being chosen chaplain to the garrison, after some hesitation he was induced to accept. In his first sermon he gave proof of his undaunted courage. He boldly pronounced the Pope to be Antichrist, and the whole system of Popery erroneous. He declared that the monks had no better authority than a pagan poet for the doctrine of purgatory, the principal torment of which, according to Virgil, was a *bad wife*. His sermon, delivered with a bold and fervid eloquence, singularly adapted to arrest the attention, and govern the minds of unpolished and fierce people, produced the deepest sensation. The report of it soon spread through the nation. The clergy, alarmed at this bold attack, and anxious to rid themselves of such an adversary, passed sentence against him as a heretic, degraded him from the priesthood, and offered large rewards to any one who would take his life. But Knox was not to be intimidated. The flames of persecution only strengthened his desire to proclaim the truth, and deliver his countrymen from the delusions of Popery.

In 1547, the Castle of St. Andrews was taken by the French, and Knox carried to France, where he suffered all the indignities and cruelty shown to heretics. On regaining his liberty he repaired to England, became chaplain to Edward VI., and was presented with a benefice and a bishopric, both of which he rejected. At the ascension of Mary, Knox retired to the Continent, visited several places, and formed an acquaintance with John Calvin. In 1555 he returned to Scotland, but was soon compelled to flee, and remained in exile on the Continent for five years. During this time, besides preaching to the Protestant refugees at Frankfort, he acquired a knowledge of the Hebrew, kept up a correspondence with the Protestants in Scotland, wrote a defence of his own conduct against an attack of the Romish clergy upon him, and published what he called his "*First blast of the Trumpet against the Monstrous Regimen of Woman.*" In 1650, having received an invitation, he returned to his native country, and was settled at Edinburgh.

His whole soul was now bent on Reformation. To advance it he was always ready to sacrifice his ease, his interest, his reputation, his life. All the proceedings of the nation he watched with the strictest scrutiny. Upon the appearance of any danger, his voice was heard giving the alarm, not in faint and timid strains, but in thunders, which echoed through the nation, and roused up the sleeping spirits of the Protestant nobles.

The station which Knox now held, was the most arduous as well as the most hazardous in the nation. Seldom did he find a moment's leisure. He gave life and motion to all the proceedings of the Protestants. Preaching, forming the General Assembly, and attending its meetings, the settling of numerous difficulties, giving his counsel on important national measures, writing circular letters corresponding with the English government, and drawing up the church discipline, all devolved upon him. Besides this, he was involved in a continual contest with the Court and the Papal influence. Often was his life exposed to the most imminent danger. He had uncovered the monster of Popery, and exposed to view its abominations, which drew upon him the indignation and vengeance of the rich and the powerful.

But Knox was qualified for this high station. He possessed that bold and soul-stirring eloquence, which rouses the passions and agitates the hearts of men. The English Ambassador declares that he was able in an hour to put more life into his audience, than six hundred trumpets continually blustering in their ears With a long beard, a fierce countenance, and a brow so stern as almost to make danger itself shrink back, he could strike terror into the hearts of his stoutest enemies.

His courage knew no fear. When the Queen arrived, and set up mass in her Chapel, he declared that mass was more frightful in his view than 10,000 enemies; and when honored with a conference with his royal mistress, the boldness and freedom with which he replied to all her interrogations showed that the hope of awing him into submission was as vain as the expectation of confounding him by her arguments.

During his last sickness, he exhibited an entire submission to the will of God, and an unshaken confidence in the promises. Much of his time was spent in meditation and prayer. "Come, Lord Jesus, into thy hands I commit my spirit; be merciful unto thy church which thou hast redeemed," are expressions which he frequently uttered. To the numerous friends who crowded around his bed, he would say, "Live in Christ, live in Christ, and then the flesh need not fear death." Though his pains were severe, and his difficulty of breathing great, he never uttered a single murmur or complaint. He was willing to lie there, he said, for years, if God so pleased, and if he continued to shine upon his soul through Jesus Christ. At length, after being silent for some time, he said, *Now it is come*, and soon expired without a single struggle.

He died in the 67th year of his age, not so much oppressed with years, as worn out by his extraordinary labors of body and anxieties of mind. Few men ever were exposed to more dangers, or underwent such hardships.

His funeral was attended by the Regent, the nobility, and a great concourse of people When his body was laid in the grave, the Regent pronounced his eulogium in the well known words, *There lies he who never feared the face of man.*

N. Y. Obs. & Chron.

THE THEATRE.

From the N. Y. Obs. & Chron.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.—Eph. v. 6.

Do people go from the Theatre right to Heaven?

A little group of children were gathered around their father, by the parlor fire, while he read aloud a paragraph in the newspapers. It was *just fifteen years ago*, and the topic was *the burning of a Theatre!* A gentleman who witnessed the terrific scene, and who had lost several friends among *the seventy five* who perished in that ever memorable conflagration, was describing the dreadful facts of the case, in a letter to a friend which had been published, and which the father of the circle was reading and explaining to his interested audience. Soon the narrative told of a young lady, whom that gentleman endeavoured to rescue from the flames, when a dark volume of smoke rolled between them and separated him from the lovely object of his sympathy, whom he saw no more:—that volume become her shroud!

As soon as this catastrophe had employed the pen of the narrator, he abruptly exclaimed, with a too familiar use of the *highest name*, "O my lovely J——! but why do *I* grieve? she is now an angel in heaven; and if"——here one of the children, who had been listening with wrapt attention to the recital, seemed much affected. Her father paused; others turned their attention to the sympathetic little sister, in whom, however, sensations of tenderness seemed yielding to those of surprise, when she disburdened her spirit and relieved the anxiety of all, by inquiring, "*Why, pa! do people go right from the Theatre to Heaven?*" The effect of this interrogatory may be conceived. To the unsophistical querist the thought seemed rather paradoxical.

In any real instance, we feel that it is not ours decisively to answer the question. But the question is properly impersonal. It implicates the principle, mainly, that *there is an awful incongruity between the Theatre and Heaven.* Nor may we resolve the question into the simplicity of its author. It is the common and the immemorial conviction of the virtuous, that the stage is a system whose moral influence is at war with Heaven. Just in proportion as enlightened and principled men have become acquainted with the Theatre, with the facts of its history—has their unanimous reprobation been awarded? What the vicious applaud is only condemnation. Such an incomparable person as Sir Matthew Hale, "in whom our British Themis gloried, with just cause," denounces the Theatre as a school of sin and the portal of perdition. He was neither *puritan, priest,* nor *partisan;* but one of the best judges in the case, the world ever saw;—the peerless glory of British jurisprudence, an observer of men, a philosopher of facts, and one whom specious error could seldom or never mislead.

It is my own conviction, Messrs. Editors, that *an habituated attendance at the Theatre, cannot, without general and special repentance go to heaven at all;* and that, though "many there be" who scoff at the sentiment, it is one in which all Christians are united.

PHILODEMUS.

THE WESTERN

Luminary.

Two Dolls. per ann. if paid in 6 months. Two dolls & 50 cts. at the end of the year

LEXINGTON, KY.

WEDNESDAY, JAN. 10, 1827.

TOWN TRUSTEES.

At an Election held in the Court House on Saturday last, the following persons were elected Trustees of the Town of Lexington for the present year:

John M. M'Calla,	*C. W. Cloud,*
Charleton Hunt,	*William Hart,*
Lewis Barbee,	*John Postlethwait,*
David Megowan,	*Joseph Logan,*
William Hanson,	*Stephen Chipley.*
Richard Ashton,	

The Obituary of Miss *Catharine Davis*, will be found on the 2d page of this paper.

ALEXANDER CAMPBELL, AND HIS NEW TESTAMENT.

From the Baptist Recorder.

ROLLY, a crusty boy of Irish extract, had for weeks hectored over his school mates with impunity, because he was known to be quite dexterous at *biting and gouging.*—Jaque, a Dutch boy, could put up with the insolence of Roll no longer, and determined to give him a battle in his own way, that is, by biting and gouging. Accordingly the combatants met in presence of the whole school, when a sharp scuffle ensued—before they could be parted, Roll had lost one eye and a piece of his nose, while Jaque had received but little injury. The school children were in raptures, but still wanted another scrape. They mischievously flattered Roll with high encomiums upon his unrivalled prowess and past achievements; they begged and entreated him to make another onset upon the Dutch boy: to risk the other eye and the residue of his nose: "*no, no!*" says Roll, "Jaque is a low bred fellow, he bites and gouges, I will fight no such hedge-pig."

Is the Editor of the "Christian Baptist." in earnest, when he promises, in future, something like good behaviour? We will not ask him to abstain from flattering and puffing his brother Duncan, and his very intelligent, very wise and very erudite choir in the west. We will not ask so great a sacrifice. He may lodge them upon beds of roses, anoint them with myrrh and frankincense. He may emblason and bestred their little caps with stars, and encircle their brow with the *Halo*. Nay, he may give them a cloud of light for a chariot, and nobody will bring a railing accusation against him, especially if they indulge in frequent airings. And so far as their honors are at his disposal, they are easily attained—any stripling in the pulpit or out of it, no matter how brainless or foppish, if he will join the crusade against the churches, may have his name enrolled in capitals upon some page of the Christian Baptist. He will be in no danger of passing "off the stage as he ought." But will Mr. Campbell now cease to revile, reproach and abuse others, and particularly those who conscienciously repel and refute his subdolous dogmas. He says, "*he will not, he cannot*, contend with the "Baptist Recorder," because it abounds with so many peices of downright billingsgate—he cannot fight with such weapons." How long has Mr. Campbell entertained this opinion of himself? When did any body else think so? We have seen forty numbers of the "C. Baptist," and we may safely challenge him to point to any one of the forty, which contains less "billingsgate," than that very number of the "Recorder," from which he purloins what he is pleased to call "fine specimens of sound reasoning," &c. Why did he not publish that piece *entire?* If there are not "specimens of fine reasoning" in it, there are specimens of stubborn facts, which Mr. C. will not present to the eyes of his readers—because he cannot, *he dare not*, give a plain *unevasive* answer to the several points therein contained. "Those (says Mr. C.) who are pleased with this way of maintaining a religious cause, may find many savoury morsels of this sort from these puissant pens. But my King's commandment is, "*answer them not.*" A strange commandment! Write billingsgate, most profusely, against others, but if they should perchance meet you with your own weapons, "*answer them not.*" Gouge and bite, but if you are gouged or bitten, publish them as "slanderers and liars." Will you condescend, Mr. Campbell, to inform your readers, from what King you received this "commandment!" In your last number, yes, in the piece immediately preceding that above refered to, you inform us that a certain writer in the "Western Luminary," "tells *eighty lies*, in telling one truth!" And that "this slanderer was afraid to publish his name, because he is of slender reputation already, and in your opinion, he is one of those divines on whom you had to call, when last in Lexington, because of slanders which he had propagated against you, and which he was obliged to retract or explain away"—giving your readers plainly to understand that it is "Dr. Blythe or Dr. Breckinridge." Let the reader mark this well. Mr. Campbell publishes the writer of a piece signed "A Friend to Truth" as "a slanderer," and charges him with telling "eighty lies," and yet Mr. C. admits the truth of every statement contained in that piece. While Mr. Campbell believes that eighty lies make one truth—or that one truth can be resolved into eighty lies; and that truth itself is slander, he can do, *as he has done*, fire a pop-gun or a swivel, as occasion may require.

Why should Mr. Campbell be so extremely sensitive in regard to the developement made by "A Friend to Truth" in the Luminary? What has this writer done? He has guarded the readers of Mr. Campbell's New Testament, against the supposition that it is the identical translation furnished by Doctors Campbell, Doddridge, and Macknight. Was this caution unnecessary? Mr. Campbell acknowledges that there may be twice *fifteen hundred* variations—that there are one hundred and twenty alterations in the first six verses of the third chapter in the Epistle to the Hebrews. In these verses, he has adopted Dr. Campbell's translation in place of Macknight's. In the same way, he has made many other alterations, sustained, (as we understand him,) in general, by some one of those three divines—and furnishing the reader with the original translation in every instance, in the Appendix. We could wish for the convenience of readers, that Mr. C. had pursued a different plan. That he had given the identical translations as furnished by those three learned divines, and thus to have submitted his proposed alterations in the Appendix. The matter would have been the same, the form or arrangement different, and less calculated to mislead and bewilder. The alteration in Acts, 20th chap. and 28th verse, although supported by Ireneus Griesback and the Syriac translation, we consider reprehensible. In this instance, *he is supported by neither of the divines whose translation he promised.* Common readers do not trouble themselves much with the Appendix: they would consider this Doddridge's translation, and be deceived. And moreover, it is to be regretted that Mr. Campbell should afford additional grounds for the suspicion, that he leans towards *Unitarianism*, unless it be a fact. When he affirms "I am as firmly convinced of the proper divinity of the Saviour of the world, that he is as literally and as truly the Son of God, as the Son of man, as ever John Calvin was," he makes no impression on an intelligent reader; for Doctor Priestly could affirm the same. The writer of this, has not yet examined Mr. C.'s New Testament; he has recommended it, and subscribed for it himself, expecting Campbell's version of the Gospel, Macknight's of the Epistles, and Doddridge's of the Acts and of the Revelations to be embodied therein, as they heretofore appeared. If the Publisher has made many such strides as this above noticed, it must and will affect the character of the work very materially; we hope, however, that such is not the fact. Indeed we know that some who have examined it carefully, entertain a very high opinion of the book; yet we conceive the developement of which Mr. C. complains so bitterly and acrimoniously, to have been indispensable. If he has made any other alterations, on the authority of Ireneus and Griesback, (or indeed any other author,) he has done it at his peril.

Mr. Campbell must prepare himself to meet a plain and bold and severe reprehension of his errors, even from some who are personally his friends. They are not without hope, that the period may come, when Mr. C. will cordially acknowledge himself indebted to even the "hindmost in the chase" who may in any degree shield the churches against his present extravagancies. He need not complain of "downright billingsgate;" there is no ground for it. His sharpest opponents have descended to nothing personal; that he has respectable talents, they have not denied. Nothing has been even insinuated against his private character, his honor or honesty. Has he been equally careful? We think *not.* Can he really believe that all, or even the greater part, of those who reject his hallucinations, are dunces, mud-heads, fools? He cannot. Then why so frequently insinuate it! Why adhere to a course so undignified! Until he exchanges his bugle for a lute, he may listen for a shrill note from

ALEPH.

"SOME *religious* editors in Kentucky call those who are desirous of seeing the ancient order of things restored, "*the Restorationers*," "*the Campbellites;*" and the most reproachful epithets are showered upon them, because they have some conscientious regard to the Divine Author and the divine authority of the New Testament. This may go down very well with some; but all who fear God and keep his commandments, will pity and deplore the wickedness and folly of those who either think to convince or to persuade by such means."—*Christian Baptist.*

All this is said without specification; the assertion is without the least shadow of evidence, so far as regards ourselves. Indeed, it is passing strange, that any editor should "shower upon Mr. Campbell the *most* reproachful epithets, *because* he has some conscientious regard to the divine author and the divine authority of the New Testament!" In short, we do not believe that the above extract can be substantiated by specifications. We know that we have never used, much less showered down reproachful epithets on brother Campbell. We refer to our editorial articles for the proof. They contain the whole of what we have written. Christian moralist, teach thyself——

Edits. Baptist Recorder.

BIBLE MUTILATED.

An author of the name of Tonquet, in France, has been sentenced to an imprisonment of nine months, and a fine of 100 francs. His offence was publishing an abridgement of the New Testament, in which the accounts of our Lord's miracles were omitted, and which thus, as his accusers urged, had a tendency to promote Arian and Socinian doctrines. His defence was that the work was incomplete, and that he intended to supply the omitted portions, in a subsequent part of the work, calculated for more mature understanding. His defence did not avail, and his book was ordered to be suppressed.

Conn. Obs.

From Zion's Herald.

THE TRINITY.

I would observe, in the first place, that of all the doctrines prevalent in the world at the present period, with regard to the Christian religion, I conceive none to be so dangerous as that of Unitarianism or Socinianism. It is not only inconsistent with the plain and simple declarations of the Bible, but it assumes a ground or station which is entirely repugnant to the experience of every child of God.

If our Saviour, in his essential character, was not God—the Eternal Being—the Creator of the universe—the Creator of all things, whether in heaven or on earth, he was the greatest impostor the world ever saw. And his apostles were a simple, infatuated people, not worthy of the least regard—seeing they

have asserted that to be a fact, which is not true. But, thanks be to His name! he is the Father; he is the Son; he is the Word; he is the Saviour of those who will have the man Christ Jesus to reign over them But is he the Saviour of those who do not believe him to be what he is in reality!—is he the Saviour of those who inculcate a doctrine which, in its very nature, is calculated to destroy those blessed truths taught by our Lord and his apostles! If he is it is only upon these conditions, viz that they renounce their unworthy pretensions, and acknowledge with St. John, that, "He was in the world, and the world was made by him, and the world knew him not."

Christians have the evidence within themselves that Christ is God. But is not the evidence wanting in those who deny the fact! The doctrine of the adorable Trinity, is either true, or it is not true; if it is true, then are a large majority of professing Christians right, and perfectly consistent with regard to their belief. But if, on the other hand, it is not true, then are a small minority correct; not, however, by reasons or just references, drawn from the Bible; but by a course of reasoning, which has either sophistry or deism for its guide.

Where is our Bible, that blessed book which informs us of the important truths of Christianity—of the necessity of believing on a crucified Redeemer! How, then, can we believe on him with whose character we are unacquainted! But will not the Holy Spirit inform us who and what he is! Yes; bless the Lord, his Spirit will lead all true Christians to believe on him as they ought. Then wo unto those who deny the operating influence of the Spirit of God. Truly their condition is alarming.

May the Lord in mercy convince them of their error, which, if not discovered, will surely prove fatal to them, ere they are aware. May the Saviour of those who believe, enable them also to believe, so that on the glorious morning of the resurrection, they may be found among those who are worthy to enter into the joys of our Lord.

A FRIEND TO VITAL RELIGION.
Lunenburg, Nov. 20, 1826.

KENTUCKY LEGISLATURE.

Extract of a letter from Frankfort, dated January 5, 1827.

"The nomination of *George M. Bibb*, as Chief Justice of Kentucky, was approved by the Senate yesterday, by a vote of 21 to 17. In the House of Representatives great opposition is made to the Bill for rebuilding the Capitol in Frankfort. It is somewhat doubtful whether the above bill will pass."—*Kentucky Gazette.*

JOURNAL OF CONGRESS.

IN SENATE, *Dec.* 12.—Mr. Johnson's bill to abolish imprisonment for debt, was read and committed.

Dec. 13.—Mr. Dickerson of New Jersey, offered a bill providing that 5,000,000 dolls. annually, instead of being applied to the extinction of the public debt, shall be paid over to the several states, in the ratio of the apportionment of direct taxes. It passed to a second reading.

Dec. 14 —The above named bill was read a third time, and referred to a select committee of seven members. Mr. Johnson of Kentucky laid before the Senate the embarrassed state of the Columbian College and offered a resolution to inquire into the expediency of relieving the institution, by relinquishing the debt due from it to the government.

Dec. 15.—The resolution relative to the relief of the Columbian College, was taken up and agreed to.

Dec. 16.—Mr. Reed of Mississippi, presented a resolution to inquire into the constitutionality and expediency of appropriating a portion of the public lands in the states and territories in which they are located, to the purposes of internal improvement. It was read and at first rejected; but the next day taken up and agreed to.

IN THE HOUSE OF REPRESENTATIVES.—*Dec.* 12—A resolution was adopted, which referred it to the committee on manufactures, to determine on the expediency of prompt payment of import duties. Another resolution relative to the completion of the military roads from Pensacola to St. Augustine, was adopted.

Dec. 13.—The report of the Secretary of the Treasury was received, and it was resolved to print 6000 copies.

Dec. 14.—The bill for the repair and preservation of the Cumberland road, was reported, read and committed.

Dec. 15 —A resolution calling on the Secretary of the Treasury, for information relative to the description and value of merchandize annually shipped to, or imported from, the West India Islands, was adopted.

Dec. 16.—A message from the President enclosed a Report from Captain M'Neil, of his survey of the Route for the National Road. With some modifications the resolution offered on the 15th was adopted. *Fam. Visitor.*

LONG SPEECHES.

The Middletown Sentinel, fearful that the approaching session of Congress may be productive of many long speeches, publishes the following address of Gov. Hunter, to the legislature of New Jersey, in 1710, as a gentle hint:—

Gentlemen—I am little used to making speeches, so you shall not be troubled with a long one; if honesty be the best policy, plainness must be the best oratory; so to deal plainly with you, so long as these unchristian divisions reign among you, I shall have small hope of a happy issue in our meeting. This is an evil which every body complains of, but few take the right method to remedy it; let every man begin at home and weed the rancor out of his own mind, and the work is done at once. Leave disputes of property to the laws, and injuries to the avenger of them; and like good subjects and good Christians, join hearts and hands for the common good. I hope you will agree in the necessity of supporting the government, and will not differ about the means: that it may better deserve your support. I shall endeavour to square it by the best rule I know, that is the power from which it is derived; which all the world must own to be justice and goodness. There are several matters recommended to you by her majesty to be passed into laws, which I shall lay before you at proper seasons; and shall heartily concur with you in enacting whatever may be requisite for the public peace and welfare, the curbing of vice, and the encouragement of virtue. If what I have said, or what I can do may have the happy effect I wish for, I shall bless the hour that brought me hither: if I am disappointed, I shall pray for that which is to call me back, for all power except that of doing good, is a burthen.

Disinterested Benevolence.—A methodist minister has offered his services to go out to the American Colony on the African cost, if the Colonization Society will only give him a free passage in one of their vessels. He says he has property enough to maintain, himself three or four years, and can trust the colony, or his own family, who are wealthy, for his further maintenance. He has a good library, which he will carry with him, and which he says will be "a legacy for the colony," after his decease. He has a good constitution, and is able to bear fatigue.—He desires not to be paid or governed by any missionary society, but to spend his time and talents in such a way as he, being in the field of labor, shall judge most beneficial to the welfare of the colonists.—*Portsmouth Journal.*

The Philadelphia Gazette says the improvements in this city the last ten years must astonish and gratify every citizen. Of public buildings there have been erected; the United States Bank, the Theatre, five Churches, the Deaf and Dumb, and Orphan Asylums, besides many others that have been re built and beautified. The western part of the city has been and is now rapidly building up, by whole rows of three story brick houses at a time; several public hotels, just finished, exceed in point of size and comfort any in the Union. The new and beautiful Arcade is nearly finished; new iron water pipes have just been laid throughout the city; a new Exchange and Post Office are to be built, and the city lighted with gas.

The Fredonia Censor, published at Fredonia, Chatauque county, New-York, states that the natural gas sometime since discovered near the village, has recently been conducted by pipes further into the village, and that one shop, two stores, and Abell's hotel have been added to the former number of houses that every evening are lighted with the gas.

PETERSBURG, Va. Dec. 1.

Assassination.—On Tuesday night last, about eight o'clock, as Mr. *Sceva Thayer*, of this town, was returning home from the Presbyterian Church, and had reached within twenty yards of his residence, on Old street, he was way laid, and felled to the earth, by a blow on the head, which fractured his skull in a most dreadful manner, laying it open from the back of each ear quite around the forehead, exposing the brain after the head had been scalped to open view. No suspicion can be formed as to the person who committed this dreadful outrage. Mr. T. is one of our most respectable citizens, and it was not believed that he had an enemy in the world, so pure and upright and humane was his conduct in all the relations of life. Doubtless a considerable reward will be offered for the discovery of the monster who has been guilty of this diabolical act.

[Mr. Thayer is since dead—a reward of 250 dolls. is offered for the discovery of the murderer.]

Mr. John Williams of Washington, North Carolina, was murdered on the night of the 24th ult. on his return home from a prayer meeting He was shot by a villain in waiting for him, and survived but a few hours. On the following day, a person by the name of Spierman, was arrested, and after examination committed to prison to await his trial for the murder; the wife of the deceased, suspected of being accessary to the act, was also taken up and confined.

Brutal Excess.—The Herkimer American states that on Monday week, in that village, a man upon a banter undertook to eat within an hour, *one hundred round clams.* They were to be roasted for him, and he was to take them out of the shells himself. He despatched a batch of thirty in five minutes, and proceeded with the others until he had swallowed 77, when the 78th "went and came, like the old woman's soap." However, he at length disposed of that and another, when he gave up his job, having actually devoured *seventy-nine.* And they were of no mean size—for the meat of one, which was a fair sample of the lot, was found to weigh two ounces; making the quantity taken down by the man (bating a trifle for wastage) *nine pounds and fourteen ounces!*

During the late fire in Utica, two men who were engaged in handing water, quarrelled, and after a short bustle, fell to the ground together, embracing each other with a most fraternal hug. As soon as they were down, every man within a convenient distance, rushed to the spot, and plied the full water buckets with such zeal and dexterity, upon the heads and shoulders of the combatants, that in less than two minutes they were both upon their feet, "as *cool* as cucumbers," and entirely freed from their pugnacious propensities.

A profitable Wife.—We are informed that there is a farmer in the town of B———, in Hampden county, who keeps 24 cows and makes great quantities of butter and cheese, with no help in the dairy but his wife. He has no children, and hires no labor except in the time of hay-making; during that busy season his wife brings the twenty-four cows from the pasture, milks them all herself, makes the cheese, takes care of one or two tons of cheese on the shelves, and does the cooking, washing, and other work of the family. *N. E. paper.*

MARRIED,

On the 23th ult. by the Rev. Eli Smith, Mr. WILLIAM M. GROOMS, of Lexington, to Miss CYNTHIANA GROOMS, of Franklin County.

SANDWICH ISLANDS.

Letter to the Senior Editor of the Boston Recorder & Telegraph, dated KAIRUA, Feb. 20, 1826.

DEAR SIR.—Through the blessing of our covenant Father, in whose hands are the hearts and destinies of all men, we are made still to prosper in the blessed work to which we are called to devote our lives. The door for preaching the Gospel is opening wider and wider continually and the inquiring voice is heard from distant and remote parts, asking for counsel and direction in the things that concern salvation.

Besides the congregation which we have collected in this village, we are building up four others in the neighbourhood, from 4 to 10 miles distant. The names of these several places are, Holuerora, Kahaluu, Keauhou and Kainaliu. In each of these populous villages there assemble congregations of from 500 to 700 persons, who behave with the greatest decorum in time of worship, and listen like those who are sincerely desirous of the milk of the word. An inconvenience under which we have hitherto laboured is the want of suitable houses in which to assemble the people; and consequently for the most part they have met in the open air. But I have obtained a promise that they will soon build meeting houses for their and our accommodation. Nor are these the only places where we have been encouraged to hope favorable things. Wherever a Missionary visits, especially if there is a school in the place, the people throng around him in multitudes, and that evidently not with a vain curiosity, but sincerely desirous to hear the word of God. Under such encouraging prospects, who that has the love of Christ in his heart, and sincerely desires the advent of His kingdom, can forbear to open his mouth, and utter forth the word of Him whose right it is to reign in the hearts of every living creature?

I know not but I am judging hastily when I say that the present aspect of things indicates the speedy approach of the kingdom of Christ in these islands; for we know not how soon all these fair prospects may be beclouded by adverse events—But if appearances are any fair criterion of judgment in religious as well as secular things, we may confidently hope that Christianity will ere long obtain a triumph over the remains of paganism. There remains at this day scarcely an advocate or even a votary of their former religion. I have taken particular pains in a late tour which I made around this Island, to inquire out the ministers of the old Tabu system, and ascertain their sentiments on religion. This class are mostly ignorant as well as others, but they all with one consent have renounced their attachment to and reverence for their former gods. One whom I met in Kau, on the southern shore of the Island, who is a very respectably grey-headed old man, came to me and said of his own accord that he met with the people on the Sabbath to pray to Jehovah. Observing that one of his knees had been dislocated and still remained greatly distorted, I asked the cause. His answer was characteristic; "I once thought," said he, "that it was the god whom I worshipped, but now I think it must have been the Devil" I learned by further conversation that his lameness was caused by sickness, but as he could not comprehend the operation of a natural cause that should produce it, he ascribed the event to a supernatural cause, namely his god. But as the people with one consent now call them, "Akua Debel," *the devilish gods*, he now concluded that it must have been occasioned by the agency of the Devil I asked him how his brethren the priests regard Pele, the goddess of the volcanoes. Answer. "They all think that she is dead." Then you suppose that there was once such a goddess? "Yes, but she is no more, and now Jehovah is the only true God." Do you pray to him? "Yes, every day I pray for light and salvation." Who taught you that you must pray? "Kapiolani my chief." It ought to be here noted that this person has always lived remote from the Missionaries, and has never enjoyed their instructions. The scanty ideas he possesses, he probably derived from Kapiolani, about a year since, while on a visit to that place. You may suppose I did not leave him without attempting to furnish a little more oil to his lamp I left him in the hands of his merciful heavenly Father; and who knows but that we may yet meet him in Heaven?

It is often inquired of us by our friends, whether we possess any of the domestic comforts of life, such as those we enjoyed in our native land. We desire to feel grateful for the solicitude of our friends on this subject, and are happy to answer them that we do possess many comforts by means of their bounty which we once expected to forego entirely. We are also furnished by the natives in some small degree with articles of fresh provisions; and their liberality will doubtless increase with the increase of Christianity. On the whole we have never suffered for want of food or clothing, though at the time of the drought last year we had little else but American beef and pork, and sea biscuit.

I remain, dear sir, yours affectionately, ARTEMAS BISHOP.

AMERICAN CHRISTIANS AT CONSTANTINOPLE.

The Rev. Robert Walsh, LL. D. late Chaplain to the British Embassy at Constantinople, has given to the public, through the pages of "The Amulet," a sketch of the history, religion, &c. of the American Christians in Constantinople and the adjoining villages, estimated at 200,000. Of these, about 4000 have conformed to the Roman Catholic forms of worship, and acknowledge the supremacy of the Pope: the remainder adhere to the doctrines and discipline of their primitive Asiatic churches, and acknowledge no spiritual head but their own Patriarchs, four in number viz. the Patriarch of "Etchmeasin," near Erivan, in Persia, and of "Sis," "Canshahar," and "Achtamar," in Armenia. There are also the Patriarchs of "Constantinople" and of "Jerusalem;" but these are merely titular, being appointed by the Sultan, and having properly no share in the government of the church. Persons who have read the Journals of the American Missionaries to Palestine, need not to be informed that these secular Patriarchs (as the two last may properly enough be called) are mere tools of the Sultan; being made the instruments of enforcing his firmans, and of collecting the Capitation Tax, for which they are held responsible. *N. Y Obs. & Chron.*

HOUSE OF THE VIRGIN MARY.

An English gentleman in Italy, writes thus to the Editor of the London Congregational Magazine, concerning a worthless looking house at Lorretto, which it is pretended was the identical habitation of the the Virgin Mary at Nazareth, and that it was removed to Italy by a company of angels! *Ib.*

"We saw the devotees going round and round the house on their knees, the constant repetition of which penance, age after age, has worn deep furrows in the solid marble. There is a book printed and published at Lorretto, giving an account of the various aerial wanderings of this uncouth and miserable fabric. There are attestations of witnesses, who saw the angels carry it through the air, and the deposition of a party of priests, who were despatched to Nazareth, to compare the size and character of the walls with the foundation. What gives a peculiar value and interest to it is, that the "*sanctissima schudella*" or most holy porridge-pot—the very one in which the Virgin Mary made pap, was found hanging to the walls; and in a little niche was a crucifix, which the learned editor wisely observes is, probably, the first that was ever used in Christian devotion. This sort of book is published and read by Catholics, real, enlightened, emancipated Catholics. Glorious emancipation! noble liberty! They are free to believe every thing but truth, and to do every thing but righteousness! We left them wearing the hard stones with their knees, and kissing with the profoundest devotion the holy porridge-pot."

REVIVALS.

In Troy, the revival continues to increase in interest and power.

There is also a revival in the town of Brunswick, in this county. Previous to its commencement the church consisted of sixty members. There are at present between eighty and ninety converts, and there are many still inquiring.

At Hosick, another town in this county, there is also a very extensive revival of religion.

Bennington in Vermont, is also, we understand, enjoying a season of the special presence of the Holy Spirit.—*Troy Review.*

Christian Almanck.—The American Tract Society have already issued at their Depository, 65,000 copies of this work the present year, and have the type still standing.

Conn. Obs.

The Christian Advocate has received 5000 subscribers in less than three months; and the publishers are actually printing a second edition of 3000 copies, making 8000 in the whole.—*N. Y. Com. Adv.*

The amount of donations acknowledged in the Missionary Herald for December, is $7,872:88—beside legacies—clothing, &c.

Sabbath Schools.—Twelve ministers of New-York city give weekly evening lectures, on the contents of a book entitled "Selected Scripture Lessons," which is used by Sabbath School teachers in the instruction of their classes.

AMERICAN SABBATH SCHOOL UNION.

*** Mr. A CLAXTON, late Agent of the American Sabbath School Union, having resigned, and that office being abolished, ALL orders for books and other communications relating to the affairs of the Society must be addressed to the

"CORRESPONDING SECRETARY,
American Sabbath School Union,
13, *North Fourth Street,*
Philadelphia."

From the Youth's Instructer.

EXTRACT OF A LETTER TO A YOUNG LADY.

If a young lady cannot bear reproof without sullenness, and disappointments without repining, what are we to expect of her when placed at the head of a family, to guide and direct its concerns? Truly the education of females at the present day seems diametrically opposed to all that advances the happiness of domestic life To attract admiration and shine abroad appears to be the principal object; as though they were destined for no higher purpose, like the ephemeral fly, they flutter a while and are seen no more. What a lamentable circumstance, that the admirable picture drawn by Solomon should not have been more frequently imitated. All the refinements which wealth and luxury have introduced, since the formation of society, will never have power to do away the influence of those domestic virtues, which the inspired penman has so beautifully delineated, in the last chapter of Proverbs. One reason why the domestic virtues are so much neglected, is the love of show and external parade.—When once a love of fashionable pleasure steals upon the affections, it is in vain to look for the growth of those virtues which require a keeping at home. Fashion dethrones judgment, and soon lays her empire in the dust. When once the affections begin to entwine around the idol, the soul is fascinated with a kind of enchantment, which it seems impossible to resist, until it becomes a prey so the most violent passions; —which, like a garden grown up with weeds, presents a most gloomy prospect for a future day. O! let not that syren voice charm your ear: let none of those bright illusions divert your attention for a moment from the paths in which you have been directed to go. Although you may feel yourself restricted, as it respects many outward pleasures, yet you find all those restrictions to be attended with a satisfaction within the mind, which it is impossible to describe. Let your mind in every respect be properly disciplined, if you wish to gain the summit of moral or intellectual perfection. Learn now, upon your first entrace into society, to lay a restraint upon your wishes, and keep all your affections within proper bounds. Every conquest you gain over your own propensities will give increased vigour to your soul, and enable you to bear the trials of life with the fortitude and firmness which few support. Thus you will be prepared to escape those innumerable evils which orginate from misplaced affections and improper directions in early life. S.

From the Connecticut Journal.

RUNNING IN DEBT.

Few practices are more prevalent, or more culpable among certain classes of people in this age and country, than that of *running in debt.* It is always disagreeable to have "to pay for dead horses;" and as horses, like all other things, are liable to die or be destroyed, it is much better to have them already paid for. A person rarely earns money to pay an old debt, with that alacrity and satisfaction which attend the laborer who can look forward to the time when he shall receive the reward of his industry. If I want an article, therefore either for necessity, comfort or convenience, I always earn it first; and verily believe I derive as much pleasure in laboring to obtain the means of buying it, as its actual possession subsequently affords. Besides, the consciousness that it is mine, and paid for, afford an additional zest to its enjoyment In this way, I avoid the duns, which so vex some of my neighbors;—I am not afraid to see a clerk or an apprentice, coming up street with his hand full of bills to collect, since I know he can have none for me: I never go out of the way to avoid the sight of a creditor, or feel horror struck at meeting a sheriff or constable on the sidewalk. In short, though by no means wealthy, I confess I feel a kind of independence and self approbation—a kind of *consequence*, if you please so to term it; and why should I not? If I enter a store to enquire for an article, the merchant, and his clerks always greet me with smiling faces, show me their very best, and put it at their lowest price, because they know I always pay on the spot for what I purchase. The mechanic serves me in the same handsome style, nor have I reason to complain of want of punctuality in my shoemaker, notwithstanding what has been said about the lack of memory incident to that trade. One thing I know, he never forgets to do my job, whatever others may say about him. He knows that "money makes the mare go."

Affairs are differently managed by my neighbor Tom. He is always in debt, always complaining of hard times, and wanting to borrow money to pay off some old debt on which a suit is threatened. He goes to his work with a heavy heart and a long face, which evidently shows that his employment is irksome to him. Of course he does not work so many hours in a day, or with such dispatch as he might, because he knows that all his earnings are going to help pay old debts;—perhaps to pay for provisions long since consumed, or for clothes already worn out. Now all neighbour Tom's troubles arise from his entertaining a false belief, that *poor folks must run in debt.* A more absurd notion, or fatal error, never existed! But strange as it may seem, many of my other neighbours are of Tom's way of thinking, and like him will not be reasoned out of it.—My maxim is *poor people should never run in debt;* and for the very reason, among others, that they are poor and cannot afford it For, say what you will to the contrary, merchants and mechanics *will* sell cheaper for cash than on credit. If a rich man, who has the means of payment at command, is disposed to contract debts, let him if he will. But before a poor man requests to be *trusted*, he should recollect that by so doing he subjects himself to the will and caprice of another, and renders himself liable to be locked up in jail whenever the creditor says the word; which will be, whenever he displeases the said creditor, or quits trading at his store, because he finds the prices higher than at other places.—One more of Tom's false notions and I have done. He, in common with many others, who pursue a similar course of bad economy, is always grumbling about imprisonment for debt. I say it is a *good* law. It never troubled me any more than the law against high-way robbery, and I do not mean it shall: if any one is fool enough to lay himself liable to its penalty, he ought to suffer for his folly.

"A rod for the fool's back."

It is no wonder that such people should complain of imprisonment for debt, since

'None ever felt the halter draw
'With good opinion of the law.'

FRANKLIN.

DUELLING.

We observe in a Tennessee paper a paragraph mentioning that the Grand Jury of the county of Williamson, in that state, has declared in a presentment that the public confidence in General Houston ought not to be impaired by his late duel with General White, and that they still consider him as a suitable candidate for the office of Governor.

We feel ourselves called upon to say that we have rarely had brought to our notice any thing deserving of severer reprehension than the manner in which this Grand Jury have abused the privileges and violated the obligations of their office. We had supposed that it was the duty of this body to inquire into offences against the laws, and to mark out the offenders for punishment. Instead of that, we see them giving their direct sanction to a breach of the most solemn and imperative ordinances. It belongs to their office to make presentments *against* crimes; but we here see them making a presentment in their favor. They are the guardians of the public peace, and they give their approbation to an act of violence. This is certainly bad enough, but the mischief is augmented when the press becomes the pander to such proceedings, by publishing to the world, under the authority and name of this body, its implied approval of what their oaths called upon them to condemn. It is a great misfortune to a country when the streams of justice are thus poisoned at their fountain; and it is a bad omen when the press lends itself to the circulation of the mischief among the community. If a Grand Jury in any part of the country has been guilty of such an instance of flagrant violation of all decorum, surely, instead of its being passed over in a censurable silence, it should have been branded with the severest censure, and the most marked reproach that language could bestow, should have been fixed upon it.

N. Y. Evening Post.

From the New York Evening Post.

Every day appears to develope new resources of wealth and independence to the United States.—There is now in this city, residing at the Canal Hotel, Washington street, a gentleman from Ohio, who is in possession of two articles which, when they shall be properly brought into use, will defy all competion by the rest of the world.—These articles are *Terra de sienna*, a most valuable paint, exclusively adapted to painting a mahogany color; and *Porcelain Clay*, selix in the form of clay, adapted to the manufacture of the finest China. He brought with him from the yellow Spring, Ohio, (where the article is manufactured in a sufficient quantity to supply the market at a rate lower than that brought from Europe, and of a quality superior to the European) a small supply of the *Terra de sienna* for this market; and it is to be presumed that the encouragement he will meet with in making sales will be a just compensation for the enterprise of endeavoring to strike another link from our chain of foreign dependence. It is said, that the porcelain clay in the possession of this gentleman, is not equalled in any part of the world; it produces without grinding or admixture, the finest transparent China

A custom house bond for the very large sum of $511,000 dollars, being for duties on several China cargoes, became due on Saturday, and was promptly paid by an individual merchant of New York in a single check. This is said to be the largest bond ever paid in this country.

POETRY.

THE FAMILY BIBLE.

The following lines, which have been for some years great favorites with the public, were originally published in a Charleston (S. C.) paper. The author was an English gentleman of the finest talents, who had been in a very heavy mercantile business with his father and brothers in Liverprol, and had frequently occasion to visit this country. The most romantic vicissitudes overtook him and his nearest relatives, such as the most vivid fancy could scarcely conceive. A free life, in part the cause of his own immediate reverses, so much impaired his health as to compel his departure to a southern climate, where happily, although late in life, the effects of early religious impressions, and the remembrance of the pious precepts of his long lost father, produced a radical change in his heart, and gave a new impulse to the muse, which years before had often delighted and astonished the lovers of song. The beautiful pathos of the following effusion will be doubly relished after a knowledge of the foregoing circumstances. *N. Y. Statesman.*

How painfully pleasing the fond recollection
Of youthful connexions and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies---with peace from on high;
I still view the chairs of my sire and my mother,
The seats of their offspring as ranged on each hand,
And that richest of books which excell'd every other--
That family Bible that lay on the stand.
The old fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight,
And the prayer of our sire was a sweet invocation,
For mercy by day, and for safety through night.
Our hymns of thanksgiving with harmony swelling,
All warm from the heart of a family band,
Half raised us from earth to that rapturous dwelling,
Described in the Bible that lay on the stand,
That richest of books which excell'd every other---
That family Bible, that lay on the stand.

Ye scenes of tranquility, long have we parted,
My hope's almost gone, and my parents no more,
In sorrow and sadness I live broken-hearted,
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand;
Oh! let me with patience receive his correction,
And think of the Bible that lay on the stand.
That richest of books which excell'd every other,
The family Bible, that lay on the stand.

Blest Bible, the light and the guide of the stranger,
With thee I seem circled by parents and friends,
Thy kind admonition shall guide me from danger,
On thee my last lingering hope then depends.
Hope wakens to vigor and rises to glory,
I'll hasten and flee to the promised land,
For refuge lay hold on the hope set before me,
Reveal'd in the Bible that lay on the stand.
The old fashioned Bible, &c.

Hail rising the brightest and blest of the morning,
The star which guided my parents safe home,
A beam of thy glory my pathway adorning,
Shall scatter the darkness and brighten my gloom,
As the Eastern sages to worship the stranger,
In ecstacy hasten to Canaan's land;
I'll bow to adore him but not in a manger,
He's seen in the Bible that lay on the stand.
The old fashion'd Bible, &c.

Though age and misfortune press hard on my feelings,
I'll flee to the Bible and trust in the Lord;
Though darkness should cover his merciful dealings,
My soul is still cheer'd by his heavenly word:
And now from things earthly my soul is removing,
I soon shall shout glory with heaven's bright band;
In raptures of joy be forever adoring,
The God of the Bible that lay on the stand.
The old fashion'd Bible, &c.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued.*]

At the age of four years she was sent to school, and made such proficiency as to give general satisfaction to all concerned. By her docility, amiable disposition, and obedient behaviour, she also gained the friendship and affection of her intelligent preceptress, which continued unimpaired to the end of her life. Very many, if not all, of her school mates loved her, and were tenderly beloved by her. As soon as she could read she evinced great delicacy of taste in the selection of little books to occupy her leisure hours; and would comment on what she had read with unusual correctness.

When she was between five and six years old she had been one evening engaged in reading a little book descriptive of the characters of two little girls. The one was very rich, an only child, but exceedingly bold, passionate, obstinate, and uncharitable; the other was poor, and in a state of great bodily sufferings, but very amiable. She appeared much disgusted with the bad girl, and wondered that the wealth had not been given to the good child. A moralizing dialogue then ensued between her and her mother. Shortly afterwards Caroline retired to bed, and her mother thought she had fallen asleep, as she had lain perfectly quiet for some time; when, to the surprise of Mrs. Smelt, her little daughter rose up in the bed, and with great feeling said, "My dear mamma, I hope I shall never be such a vain boaster, and such an undutiful child as that bad girl was. I would rather be as *poor* and as *afflicted* as that other, if I could be as *good*." She seemed much affected, and as if she had been engaged in deep reflection on the subject. Her mother then gave her such advice as she thought would assist her to see her duty, and realize the good wishes she had formed. This appeared to console her youthful mind, and soon after she fell asleep.

About this period she became much engaged with her catechism. In questioning her one day, as to her comprehension of the ten commandments, her mother was much gratified by the correctness of many of her answers. One of them is distinctly remembered, and although it be infantile in the manner of expression, yet it is strong, and shows her views on the subject. Her mother asked her if she understood the meaning of that command, which requires us to "love our neighbour as ourselves?" She replied, with great modesty, "I believe I do." "You know," said she, "when my dear old grandmamma comes to see us, she always brings some little token of her remembrance to cousin Cornelia and myself; and she always says, 'Come here, my little Caroline, take this, and divide it with Cornelia.' She gives it to me first, because she says I am *your only* little *pet*. Well, I take it, (perhaps it is only a biscuit, perhaps only a single apple,) and I divide it, taking care always to give cousin the biggest part. Now, is not this loving my neighbour as myself?"

When she was about six years old it was thought expedient to send her to a *dancing school*. Nearly all her little schoolmates had already entered. It was proposed to her; she evinced disapprobation; but, with her usual submission, yielded to the wishes of those whom she loved. She was taken by her mother, who supposed, that as soon as Caroline should see her young friends, and hear the musick, she would be reconciled to remain. But on entering the school she discovered great agitation and terror, entreated her mother not to leave her, and burst into tears. Mrs. Smelt, much surprised and disconcerted, returned home with her, and inquired the cause of her agitation. Still trembling, she replied, "My dear mamma, I cannot tell you, but I felt so much *alarm*, I could not stay. I hope you will never desire me to go to that school again. I can *hop* and *jump* about enough at home, without going to that school to learn." Her mother then told her that she had mortified her exceedingly by exposing her weakness before so many persons; many of whom would probably call her a *spoiled baby*, and charge the *fault* to her. Caroline then replied, "I do not regard any reproaches my conduct on this occasion may bring upon me, if you will forgive me, and not desire me to go again."

No farther attempt was made to have her taught dancing until she was ten years old. She then showed the same disapprobation, and the same submission. She was told, that it was an accomplishment which her friends wished her to acquire; that it would qualify her better for appearing in that society in which she was intended to move; and would contribute much to render her easy and graceful in her deportment. She smiled, and observed, "it was *strange reasoning*; and that any thing so *light* and trifling in its *nature*, should qualify her better for the society of rational beings, was surprising." She entered and soon became what the world calls an *elegant* and *graceful dancer*. Before the expiration of the last quarter, she requested leave to retire; observing, that her friends had complimented her on the proficiency she had made; and as she had answered their wishes, she begged leave to give up farther attendance on the school. She was persuaded to finish the quarter; but frequently, when preparing for the dance, would shed tears, and say that she "felt great repugnance to bestow so much time on a thing of which she never should be fond." For this, her friends were unable to account, as there was not the least tincture of melancholy in her disposition. On the contrary, she was extremely cheerful and happy, but never volatile; sprightly and animated in conversation, but never countenanced or descended to levity.

[*To be continued.*]

CLOVER SEED.

THE Subscriber offers for sale 120 bushels first quality Clover Seed, just received from PENNSYLVANIA. Inquire at Richard Higgins' Ware-House, or at the Lexington Brewery, of F. MONTMOLLIN.

January 4, 1827.

ALMANACS,

For sale at the Luminary office.